43

Civil & Religious INTELLIGENCER, OR THE GLEANER & MONITOR.

No 11.] SANGERFIELD, N. Y.—SATURDAY, SEPTEMBER 13, 1817. [VOL. II.

Articles from the Albany Argus.

FROM THE CHATAQUE GAZETTE.

PORTLAND, Aug. 13, 1817.

SIR—I observed in the Columbian Gazette of the 29th ult. a piece from the Albany Argus, headed "*Uncommon perseverance*," stating that Joseph Ficker, in Ohio, after having penetrated through a rock, *four hundred and forty feet* was successful in obtaining salt water, which would yield one bushel of salt to one hundred gallons.

The above depth is maintained as the greatest known by the editor, ever to have been wrought in any experiment of the kind. In point of *perseverance*, we have an instance here which I think quite eclipses Mr. Ficker;—Mr. Jesse Buffington has, on the shore of Lake Erie, in the town of Portland, Chautaque county, penetrated a solid rock, for the above purpose, *five hundred and thirty feet!* and is still pursuing the undertaking with unabated ardor. The rock at present, is so very hard that he progresses only one foot per day, which is effected by the labor of five hands, although the average is estimated at about two feet per day. Mr. Buffington has expended in his business more than 4000 dollars, principally his own private property. He feels confident of succeeding in the attempt, were he furnished with the means of continuing a while longer. A subscription has been made up which enables him at present, to prosecute it—and we hope to see his labors finally crowned with success.

When he commenced the work, he had some expectation of finding salt water at the greatest known depth of Lake Erie, which is 330 feet; being disappointed however, he now calculates upon it, at *five hundred and fifty feet*, which is understood to be about the level of tide water at Albany. If he fails at that depth, he intends, if no accident happens, still to *persevere*, and bore, if necessary, a hundred or two feet deeper; calculating that every few feet, at the depth he now is, doubles the prospect of a happy termination of his labors.

The diameter of the perforation made, is three inches.—The rock appears alternately to be composed of slate and lime—much the greatest proportion however, of the latter. The borings brought up by the pump, have a strong sulphurous smell, and yield a considerable quantity of what is called Seneka Oil, (*Naphtha.*) At about seventy feet from the surface, there was emitted from the tube, a large quantity of sulphurous hydrogengas, or inflammable air, which being accidentally lighted, very severely burnt one of the laborers. Very Respectfully, Yours, &c.

F. DEMING.

Extract of a letter from Dr. Spaulding of New-York.

DEAR SIR—It will, no doubt, give you much pleasure to learn, that Miss Rachel Baker has been cured of her Devotional Somnium. The cure of this extraordinary disease was performed last autumn, by Doctors Sears and Baker, of Norwoy, (Herkimer county, New-York,) by dashing cold water upon her, as proposed by you in your lectures in our college. They, however, improved on your suggestions, by desiring her to change the hour of her devotion: then giving her a large dose of opium in the afternoon; and in the moment the convulsions began to appear, they dashed cold water upon her, which entirely interrupted the paroxysm, and prevented her preaching. During the first night, however, the convulsive paroxysm returned, but was carried off by a second dash of cold water.

This plan was pursued for about a week or ten days, when the disease manifested no farther disposition to return. She has now recovered her usual health and vigor, after having labored under this disease for five years.—*D. Adv.*

Murder.—We learn that a young woman was murdered on Wednesday night near Schenectady; and that a man, supposed to be the perpetrator of the horrid deed, was apprehended near this city yesterday and committed to prison. We are unable to give the name of either.

A Murder was commited on Monday last, at Hoboken, upon a man by the name of Gibson, from the south, by another by the name of Dunbar, in a fashionable rencontre.

Extract of a letter to a gentleman in this city, dated

"WOOSTER, July 13, 1817.

"I arrived at this place on Friday morning, and found the United States doing well. Every in lot in Croghansville sold at vendue, the lowest at 20 a 50, 100, 200, 300, 400, 500, and up to six hundred dollars each. Every out lot of the town sold at from 12, 20, 50, 100, to 274 dollars per acre. Every River lot on the Reserve sold from 12 20, 30, 40, 50, 60, 100 120 to 150 dollars per acre. The two back lots, quarter sections averaged 1250 dollars per acre. The whole amount of sales, 124,000. Some fine in lots are reserved for school lots. Speculators are here from all quarters, and more are expected."—*Detroit Gazette.*

MILLEDGEVILLE, August 19.

The total amount of sales of the United States' land at this place to the 16th inst. inclusive, was dolls. 567,017 55 cts.—which sold from two to seventy dollars per acre—viz. at 2, 4, 5, 6, 8, 10, 12, 15, 20, 25, 34, 42, 50, 59, and 70 dollars. From the limited knowle[illegible]ssessed by most persons of the territory-so[illegible] doubted but many sections of fertile [illegible] were passed over without a bid. It should be recollected, that all which did not sell at public auction can be en-

fered, after the sales are over, and at two dollars an acre.

THE SEASON.

Gentlemen from *Maine* informs us, that contracts have been made there, with sufficient sureties, for the delivery of many thousand bushels of wheat at the seaport towns, in November, at *one dollar* per bushel. The towns on the Kennebec it is expected will be able to supply the whole consumption of Flour of the metropolis, the ensuing season, and at six dollars per barrel.

An Agriculturalist in *Augusta* has advertised to sell Potatoes, in the soil, at *nine pence* per bushel.

The Eastern Lands which last year were overrun by the fires, have produced unusually large crops of heavy wheat —*Boston Com. Gaz.*

Articles from the New York Spectator of the 5th inst.

The President's Tour—The latest advices respecting the progress of the President in his tour of observation, left him at Detroit in the Michigan Territory. The *Washington City Gazette*, of Saturday, mentions, that it is expected, that he will arrive at the seat of Government, on Wednesday of next week.

Secretary of State.—The Hon. JOHN QUINCEY ADAMS, is expected at the seat of Government, in the course of the present week. It is understood, that, on his arrival there, he will immediately enter upon his official duties as Secretary of State.

Commencement at Dartmouth—The contest between the old Trustees of *Dartmouth College*, and the new Trustees of *Dartmouth University*, it seems, is still continued. Each party held its Annual Commencement on Wednesday last. President BROWN of the *College*, presided in the Church: and President ALLEN, of the *University*, in the Chapel. *Thirty-nine* degrees were conferred by the former and only *eight* by the latter.

Rainbow at Night.—A Correspondent of the *American Daily Advertiser*, states, that on Saturday evening last, he "saw an object as beautiful as rare—*a rainbow made by the reflection of the moon.* About 9 o'clock, P. M. a lowering and black cloud obscured the western sky; and at the same time, the moon, nearly full orb'd, illumin'd the eastern horrizon, and produced a distinct rainbow, arching at least one quarter of the heavens."

From the Raleigh, (N. C.) Star.

Another Swindler.—The public are cautioned to be on their guard against a man who passes himself by the name of *George White*, and who has been lately distinguished by many acts of villany—Among these is having married and deserted several unfortunate females, one of whom is a daughter of a very respectable citizen in Lincoln county in this state. This lady he had the art to persuade to a precipitate marriage, after which he brought her to this place, and left her for many weeks destitute of the means of support, as he had all her predecessors. He has, however occasionally large sums of money about him, of which he makes much parade. He has been detected in many falsehoods as to his birth place, connexions and fortune—and is believed capable of the most enormous crimes—Instances of his swindling are also known. These circumstances would have been before stated, but the editor waited for proof of the suspicions entertained, which has at length been amply furnished him. The desertion of his amiable wife at this place is matter of public notoriety, and the fact of his having several wives now living does not admit of doubt. He was marrried under different names.

White is a middle size, raw boned man, having a red face, and every other mark of extravagant dissipation about him.

A letter from Vienna, of the 2d of July mentions, that the mountain called the Hausruck, in Upper Austria, has disappeared and its place is supplied by a lake. This mountain was very high, and the country around took its name from it. Since the preceeding month several phenomena had warned the inhabitants that something awful would happen, and there were frequent subterraneous noises heard. About a dozen cottages, which were built in various parts of the hill, have of course disappeared: but it was not known whether any person perished in them.

A letter from an officer at St. Helena, dated, the 15th of May, says—"Bonaparte begins to walk out a little; we therefore suppose he is getting the better of his sulky fit.—He does not look so well as he did, which, as it may be imagined, is owing to his keeping so much within doors.

Importation of Slaves—The Havanna Diary, contains an official return of the slaves imported into that port, from December 1, 1816, to July 31, 1817—a period of eight months.—According to this statement, the whole number amounts to *eleven thousand and one hundred and sixty one!*

SAVANNA, Aug. 25.

It was also reported that the Governor of St. Augustine was on his march to recapture Amelia, at the head of 5 or 600 men.

From the Boston Palladium of Tuesday.

Uncommon Fish.—A Fish, of a species rarely, if ever, before seen in this place, was caught on Saturday last off the Long-wharf, apparently asleep on the top of the water.—It is about five feet long, three from the back to the abdomen, exclusive of substances of some length resembling fins. Is about eight inches thick—has no tapering tail, but terminates in full width at each end. Supposed to weigh 150 lbs.

We are assured by a respectable gentleman of Plymouth, that about two years since many persons belonging to that town saw, repeatedly, near the Beach, an Aquatic Serpent similar to that which has recently visited Gloucester harbor; and that the depositions of persons of veracity to the fact can be obtained.

ATTEMPT AT MURDER IN LIVERPOOL.

Thursday morning, about two o'clock, Mrs. Inglefield, of Milton-street, was wakened by a ruffian, in the act of forcing his hand into her mouth, and who endeavored to smother her. She struggled with him, and screamed murder: he then struck at her with a knife, with which he wounded her head, and attempted to cut her throat; but, fortunately, he made but a slight ghash, for in the scuffle the blade became loose, and fell out of the handle. Mrs Inglefield's daughter rushed out of bed to the assistance of her mother and actually got hold of the villian, but he tore himself away and escaped. The knife-blade and handle were found on the floor, and in the yard a shabby oil-cased hat and handkerchief, with some half-pence in it, were found. A quantity of silver, &c. was

THE

CHRISTIAN'S MONITOR.

Good tidings of joy, to all people the same,
The heart to employ, and the tongue to proclaim.

Vol. IV. SEPTEMBER 1817. No. 3.

JOURNAL OF ABDOOL MESSEEH.

(Concluded from page 104.)

Jan 30 The Hukeem Hyder'ooddeen sent a man to say that one of Abdool's old friends had arrived; who, on account of the reproaches of the citizens, did not like to go to the Kuttra, but was desirous to see Abdool, if he would come to him. Abdool, being lame, sent Inayut to him; who recognised in him one of his father's disciples. He greatly lamented, and said, "What a strange course your uncle has taken, which no one of your family ever took! I am greatly sorry for you, who have also foregone Mahomedanism through his persuasions." Inayut said, 'I have not followed my uncle's word, but the word of Jesus the Saviour. No one who follows his word shall finally fail of salvation." Inayut then asked where he lodged; and being told in the Serai (Inn) near the fort, requested to be shown his lodging. The stranger then rose and went with him, conversing as he went; showed his lodging, and came with him to the Kuttra. On seeing Abdool, he saluted him, and wept. Abdool spoke much to comfort him, and said, "Indeed, my brother, this is a matter of praise, not of sorrow: for the Lord Jesus Christ gave his life for the redemption of the whole world; and, after three days rose again, and ascended to heaven, where he will remain for ever, and will come to judge the world in righteousness; and happy will that man be, who, forsaking vain imaginations, will obey the living command, which liveth and endureth for ever." After much conversation, his mind was a little softened, and he began to listen to the words of the Holy Gospel, and remained till evening, when he took his leave, with a promise of returning in the morning. At night, several of the citizens got about him, and so persuaded him, that at four in the morning he went his way.

Jan. 31. Abdool went to the Serai, and inquired of the host for the stranger who had lodged with him. The host replied, that he had set off for Delhi; and that, in the night, many of the Musselmen of the city came to him, and advised him for his good to depart. Abdool went to seek him as far as Iskundra; but not finding him, returned.

Letter from Molwee Munsoor to the Rev. Daniel Corrie.

This letter was written from Gazy poor, in June, 1815, and is translated from the Hindoostanee. Our readers have been already informed, that, on Mr. Corrie's leaving Agra, Molwee Munsoor removed to Bareilly. He was baptised in January, 1813, and is a man of great learning, and of consideration among his countrymen.

"My guide! may God keep thee happy in the way of Christ! This servant, who is your disciple, always pray to God, who is a merciful Father through Christ, that God would preserve you in safety, and never put me to shame in this way which is true, and of his own mercy revealed;

and quickly bring me to meet you, who are the cherisher of my soul. Amen!

"I greatly desire to see you once more; and then if death come, so let it be, that I may die in your presence: and if God will accept of my prayer, then let him grant this, that I may behold you: and in this mortal life nothing do I desire beside a sight of you. Whatever reproach comes upon me from mankind the creatures, I thank God on account of it, and consider it a means of salvation; as Christ our Lord hath said, "When ye are persecuted for my sake, then rejoice, for your reward shall be in heaven."

"My history is this. According to your order, I continued in the service of the Rev. Mr. Thomason till the end of March, learning Hebrew, and teaching Hindoostanee. When we arrived at Gazypoor Mr. Thomason desired me to remain with Mr. P. I have therefore been three months with Mr. P.; and my spirit hath been much refreshed, because I have seen no one thing in him contrary to the Gospel. Moreover, the disposition to anger, of which my nature was full, by God's grace, through intercourse with Mr. P. is gone, and I hope never will appear more.

"Now, in this month of June, the Rev. Mr. Thomason's letter arrived, desiring me to go to Bareilly, and abide there. Accordingly, I am about to depart to Bareilly. But I am exceedingly anxious about my Hebrew studies, in which I had labored much; but it is the will of God, and I am without resource.

"Now my petition is this, that God, who hath of his own grace shown me, worthless, the true way, will preserve me from shame till the Resurrection, and grant me peace in himself, and grant me quickly to meet you, and take out of my heart all desire of the prompts and vanities of the world, and bring all the church, you, and all the world, into his own true way. Amen! Now may God keep me, and you, and us all, in peace. May the respects of me, a sinner, be acceptable to Mrs. C. and to John (Adlington,) and to all the religious Brethren; and let them all pray for me to God, through Christ, that he would not suffer me to be ashamed of the true way. Amen! (Signed) MUNSOOR.

Extract from speeches delivered at the formation of the United Foreign Mission Society.

From the Christian Herald.

SPEECH OF THE REV. DR. GRIFFIN.

THE REV. DR. GRIFFIN, (of Newark, New-Jersey) rose to move a resolution approving of the constitution of the society, and expressing a determination to subscribe to its funds. I hold in my hand, said Dr. G. a resolution which I am sure will meet with the cordial approbation of every person present. Mr. Chairman, I hail this day with peculiar pleasure. I am one of those who have long been looking forward with desire to two events—a general motion of the Presbyterian world on this side of the water, in the business of Foreign Missions, and an extensive and mighty effort in favor of the destitute on our own continent. These two events are now incipiently accomplished. It has been a source of mortification that Presbyterians have not been sooner roused to an object which other denominations have been for several years pursuing with real effect. We must confess that we are behind many of our brethren in this matter: but

in the strength of the Lord we will overtake them, and endeavor to outstrip the foremost in this glorious race. On our own continent there are from twenty to thirty millions who are groping in pagan darkness or popish superstition. These wretched beings, who are perishing at our own door, far away from the Christians of the old world, seem to be committed specially to us. In the division of a destitute world among different portions of the church, I think I hear a voice from heaven, saying, let European believers extend their hand to Asia and Africa, but these thirty millions I commit to American Christians.

I hail this day with the greatest pleasure, because I see it in the pledge of union and brotherly love. The happiness which good men have derived from the astonishing efforts of the present day, to enlighten the ignorant, has been greatly increased by the union among different denominations which these efforts have carried in their train. Who has not bowed before the majesty of that union which has appeared in the British and Foreign Bible Society? What heart did not swell with delight at a similar union lately commenced on this ground? One of the greatest ornaments of the European church, who has been conspicuous in his labors to bring different denominations to act together on this common ground of Christianity, has said, *that until these bars are taken down the millennium can never come on earth.* I bear testimony to the magnanimity of this sentiment with the greater pleasure, because it comes from one of a different sect, and a sect too which has been considered among the most exclusive. But long after bigotry shall have expired, the name of *Robert Hall* will be found honorably inscribed upon her tomb. If any unhappy circumstances have cast a temporary cloud over our harmony, this day is a sure pledge, I will hope that in future we shall love and act together as brethren. Spurning the littleness of monopoly and rivalship, the different members of this institution will act together on liberal and manly principles, calculated to stifle all jealousies and to unite all hearts. And then, whatever success we may have among the Heathen, of this one thing, I am sure,—we shall exalt our own characters, and increase our own happiness.

Hitherto, we have had no common receptacle in the Presbyterian world to receive the contributions of those who felt for 550 millions of Pagans and Mahometans. If the benevolence of our members grew impatient to do something for more than two thirds of the human family, perishing for lack of knowledge, they have been obliged to send their offerings abroad. Thus we became mere tax-gatherers for our brethren in the East.

Now many Juvenile and Mite Societies, which have been gathering their little sums to aid the operations of strangers, will cast their all into your treasury.—Many Missionary Societies, already formed, will immediately arrange themselves as auxiliaries under you; many others will yet be organized for the same purpose; and thus the energies of the whole Presbyterian world in America will be combined in a single arm.

It was the command of the ascending Saviour, "go ye into all the world and preach the gospel to every creature." This was not addressed to the twelve apostles for their own exclusive use, but to them as general depositaries of the commands of heaven, and it was intended for their successors in every age, as appears from the promise subjoined, "Lo, I am with you alway, *even unto the end of the world.*" How can you elude this direct command? To say that the Pagan nations may be as happy in this and the future world without the gospel, is to say that the gospel is no blessing to mankind, and then you do not believe that it came from God.

No objections can be raised against missions which will not be equally

against Christ and his apostles. The first missionary band was sent forth and they met the shock of nations, and triumphed over an embattled world. The attempt is no more presumptuous now, the prospect is no more discouraging, the difficulties are no greater, the power that is engaged to give success is the same, the promise is still in force, "Lo, I am with you alway, even unto the end of the world."

For many ages the christian world had been in profound slumber in regard to this duty; but for the last twenty-five years they have been waking up. He who had promised his son the heathen for his inheritance, has sent his heavenly influence to arouse the christian churches.

The object which we have in view is not unattainable. In reference to the North American Indians, what equal amount of missionary labor, since the days of the apostles, ever produced so great a result as the preaching of the Elliots, the Mayhews, and the Brainards among this very race of men? If you ask why the effects have not been entailed upon successive generations, those generations have been burnt up by ardent spirits introduced by the whites; or if any remained, they were never brought to the habits of civilized life, but left wanderers of the wilderness like their forefathers. But lately a new system has been entered upon by a sister institution, under the patronage of the general government, which promises complete success.—Besides preaching the gospel to adults by an interpreter, schools are to be established for the instruction of the children in the language, arts, and religion of the English; thus calling them back from the chase to the pursuits of husbandry, and fastening upon them our religion, by giving them our language, learning, and laws.

In respect to Mexico and South America, the providence of God is plainly preparing the way for all the operations which heart could wish. The existence of the American Bible Society ought to be ranked among these preparations. We may now have stereotype editions of the Spanish and Portuguese Scriptures, and missionaries to carry them forth. These two noble institutions may thus act and re-act upon each other with great effect. The new order of things, also, which Providence is introducing into those countries, cannot fail to have the most favorable influence on free inquiry and the diffusion of Christian knowledge. By the time your missionaries are ready to act, they may find a field, of almost unlimited extent, prepared to receive the seed, and inviting the hand of cultivation. Go on brethren, and God will prosper your cause. A great day is preparing for the benighted nations of the south. Ere long we shall see a heavenly light capping the tops of the Andes, and rivers of salvation flowing through the plains of La Plate. Millions, who are not strangers, but Americans, will be the happier for this day, and will eternally bless God for your existence.

SPEECH OF THE REV. DR. PROUDFIT, (OF SALEM, NEW-YORK.)

Mr. Chairman,

I rise to second the motion proposed by that very respected and beloved brother who has now addressed you, and with him, most cordially unite in hailing the auspicious occasion of our meeting. It may justly be considered as forming a new era in the history of missions, and various considerations rush irresistibly upon my soul, and swell it with more than ordinary transports of joy. Fifteen months have not yet elapsed since we convened in this city to organize that grand national institution, "the American Bible Society:" again, we are convened for a different purpose, but one equally important, to constitute a "Foreign Missionary Society,"

because "faith cometh by hearing, but how shall they hear without a preacher."

We are collected from different regions of country, and different sections of the church; we are collected, not in our individual capacity, but as the representatives of churches, of churches too long sundered by separating walls, and marking the movements of each other with the eye of sectarian jealousy; we are collected, not for the purpose of enlarging or aggrandizing the denomination to which we respectively belong, but to compare our views, and combine our efforts, for giving to our common Saviour, in actual possession *the Heathen, which are his inheritance* by right. With united hands we have taken the standard of the cross, and with united hearts have resolved to aim at rearing it in lands where the throne of the arch-usurper has hitherto remained uninvaded, undisturbed. Suppose Mr. Chairman, that our holy and revered fathers, who have seen, in the light of heavenly glory, that Christians are ONE—that they are ONE with Christ, and ought to be ONE with each other, in every expression of mutual affection and confidence; suppose that they were present, within these hallowed walls, as Moses and Elias were present on Tabor, with Peter, and James, and John; what would probably be the theme of their conversation? As the latter *spake of that decease which should be accomplished at Jerusalem*, the former would probably speak of the fulfilment of ancient prophecy; that the period foretold by Isaiah, had arrived, *when the watchmen* upon the walls of Zion *should see eye to eye;* and in speaking of it would probably unite in the exclamation, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" And who knows but the spirits of our deceased fathers, are now present? who knows but they are really, although invisibly, hovering in the midst of us, exulting at the occasion of our meeting, and the harmony of our deliberations. Surely, if there is a moment when the church triumphant appoints her delegation to meet with the church militant, it must be when the latter are assembled to devise new schemes for advancing the glory of Jesus, *their Lord and ours.*

The period in which we live is generally and justly denominated the period of wonders.—Events, awful and auspicious in the extreme, have occurred in our own age and under our own eye. Equal displays of the indignation of heaven in scourging the nations, and of its merciful interposition in behalf of the nations, have, perhaps, in no former instance been witnessed by one generation of men. We have seen the torch of war lighted up and blazing frightfully in almost every part of the earth, and we have seen that torch as suddenly and unexpectedly extinguished. We have seen the tempest collecting, and darkening the whole heavens, and bursting forth to the perplexity of the nations; and we have seen the cloud almost instantaneously vanish. *The storm is changed into a calm.* The sword of war, seemingly sated with the blood of man, now slumbers in its scabbard; and after a long night of ignorance, and disorder, and crime, and misery, we behold the dawn of a brighter day. And as the personal advent of Messiah was preceded by a general peace upon the earth, we have reason to hope, that the peace which now prevails is the precursor of his spiritual advent: of his coming in the universal spread of his gospel, and the more radient manifestations of his glory. Indeed, Mr. Chairman, great things have been already done for promoting his universal reign among the nations. The Bible has recently been translated into various languages in which it was not formerly known. The servants of the cross, *who teach the way of salvation,* are now reaching parts of this globe

where no spiritual pioneer had formerly penetrated, and thousands are rejoicing in the love of Jesus on continents and islands where the inhabitants, during the lapse of ages, had seen no ray of his glory nor heard the sound of his fame. Yes, *the Rose of Sharon*, that Rose of celestial origin, now flourishes, regaling with its beauty and fragrance the senses of the spiritual beholder, in many places where nothing but the *heath of the wilderness* formerly appeared. Great things are yet doing for diffusing more generally over the earth the savor of *this plant of renown*. Wherever we travel, in our own country, or in other countries, we find these sacred associations, the Bible or Missionary Societies, for promoting the spread of that Gospel *which brings life and immortality to light*. In these "holy alliances," whether less or larger, all party distinctions are overlooked; *the hay, and stubble, and straw* of Sectarian feeling, are consumed by the hallowed flame of love to Jehovah and to each other. There, one no longer exclaims, in heretical spirit, *I am of Paul*, or another, *I am of Apollos*, or another, *I am of Cephas*; but all rally round the standard of Christ, and pray, and converse, and contribute for the enlargement of his kingdom.

But, Mr. Chairman, much yet remains to be done before Jesus the mediator "will have the uttermost parts of the earth for his possession." There is no need to indulge yourself in a general survey of the globe and its inhabitants. Look around for a moment on the southern, and western, and northern parts of this continent. There you see hundreds, and thousands, and millions, enveloped in the thickest gloom of spiritual night. They have no Bible, in which they may read the cheering record that "God hath given to us eternal life;" no peaceful sanctuary to which they may repair and hear *those good tidings of great joy, that unto all people a Saviour is born*. What then is becoming us who are THEIR brethren by nature, and by the destination of Providence are thrown in the same hemisphere with them? The path of duty is, in my opinion, clear to us as the "milky way." Let us arise and tell them how they, and their benighted pitiable offspring may be saved. Here is our commission, in the very hand writing of our master, and witness, and jude, "Go ye into all the world, and preach the Gospel to every creature." *Teach, make disciples of all nations*. This commission was delivered to Apostles by our Saviour in person, and by them has been transmitted to us, their successors in office, and their sharers in the anticipation of future glory. Here we are commanded to *disciple all nations*, but the conversion of the Heathen upon our own borders appears more immediately incumbent upon us. They occupy the same soil, they breathe the same atmosphere, they are, by local situation, more accessible, and a mission to them is attended with less peril and expense. Their forlorn condition is more obvious to our view, and into their wounds, as the good *Samaritan*, we ought, without delay, to pour the OIL and the WINE. It is, therefore, a prominent, and a very proper article in our constitution, "that we shall attempt first to spread the gospel among the Indians of North America, the inhabitants of Mexico, and South America."

Let us now unite in adding to the lustre of our national character, as Christians; let us attempt, this day, to erect a lasting monument of disinterestedness in the cause of our Master, and of mankind.

Let us, on the present occasion, exhibit an example of zeal, at the contemplation of which our children and our children's children, and the friends of Zion in other countries, and future ages, may be inspired with new ardor, and animated to nobler exertions for the living God. I trust

that not an individual within these walls retire, without entering his name as a subscriber to thee "United Foreign Missionary Society." I see around the gentlemen whose enterprize and activity in their respective pursuits have been crowned with eminent success, and upon whom Jehovah in his bounty has showered profusely the blessing of his Providence. I trust that such will give, not only their own names, but those of their families, as members of this benevolent institution. For my own part, I am free to declare, and the declaration is made, my Master bearing me witness, without the least ostentation, that I entered this room with the resolution of constituting each member of my family, a member of the Society for life. It is a small tribute of gratitude to that Jesus who 'redeemed me to God; who redeemed me to God by his own blood;' and I am fully persuaded that the discharge of this duty, without the least diminution of temporal interest to them, will conduce hereafter to my own glory and joy.

I must solemnly declare that I feel anxious for the result of this meeting. Angels are anxious. They look down from their elevated mansions to see who will be first in entering his name, and most liberal in the sum which he annexes to his name. The Lord of Angels is anxious. He looks from heaven to see whether we are prompt to throw into his treasury as in his providence he has prospered us; he looks to notice with what impressions we recollect the scenes of the manger, and of the garden, and of the cross. In our love to himself, in our love to each other, in our zeal for his glory, in our holy emulation in spending for the advancement of it, may 'he see of the travail of his soul;' may he feel a fresh exultation that he did not *come*, and *weep*, and *groan*, and *bleed*, and *die*, in vain.

REVIVAL OF RELIGION IN AUBURN (N. Y.)

A letter to a gentleman in this town, dated the 6th of the present month, [August] contains the following pleasing intelligence from that place:

"*My dear friend*—The Lord has been and still is, I trust, among us in a most wonderful manner. Last Sabbath was our Communion; and such a day I never witnessed before; 2500 persons were supposed to be present. Every eye was fixed, and every countenance appeared solemn as eternity; when *one hundred and forty* persons arose, solemnly to avouch the Lord Jehovah to be their God. It was an affecting sight indeed. Out of this number, who were received into the church, fifty were baptized. Some nearly 70 years of age, and some not more than 14, have been made the happy subjects of saving mercy. Some mere moralists have been made alive unto God, from dead works, through faith of the Son of God. In other instances, the most profligate characters and the most stupid infidels have abandoned their refuges of lies, and been constrained to cast themselves down at the feet of our Divine Lord and Saviour. Most of our respectable young men have renounced the pleasures and follies of the life that now is, for the unseen glories of the world to come. Many young ladies also, have abandoned their former gayeties and amusements, to embrace the better and more durable satisfactions which the religion of the Divine Saviour proffers. Several of our Physicians and Attornies have been brought to accept of the salvation of Christ, and furnish high promise of future usefulness. Present appearances warrant the hope, that our next communion we shall have another addition of from fifty to an hundred. Much, however, depends, under God, upon the exertions,

prayers, and faithfulness of Christians. We have a faithful, promise keeping God: he never disappoints the expectations, nor turns a deaf ear to the cries of his people."

Recorder.

COMMUNICATIONS.

MR. EDITOR,—Having perceived a number of miscellaneous pieces, from different correspondents, in your paper, it influenced me to address you the following; and if you think it worthy of your attention, if you please you may incert it.

Mankind, before regeneration, are so susceptible of vice, so prone to evil, and so easily entrapped in the snares that are deceitfully spread for the unwarry victims, that while we are pursuing the giddy round of our fascinating enjoyments, we are hurried upon the brink of the precipice, before we are awakened by the billow that roars beneath the caterack of our destruction, which rouses our sensations from the chimerical delirium, to a consciousness of the imbecility of our designs, and the danger of our condition.

Then we are ready to inquire why we have thus been allured by this Ignas Fatus, into the sordid labyrinths of evil, and enchained in the magical foetuses of vice, and as a renegado from sanity and virtue and fastidiously rejected obedience to that power from whence "flows every good and perfect gift," and denied the worship of that God who directs the revolutions of the Universe, and regulates the movements of the planetary world. Then this retrospect of one continued scene of uninterrupted crime, vibrates a pointed arrow, that pierces the heart that is inured to the transgression, and branded with vice. So cold is the human heart towards the Author of our existence, that we forego those important benefits and honors that emanate from that divine fountain and irradiated by the transcendant lustre of the chrystal stream. What transitory enjoyments of this life, though splendid and brilliant, can be weighed against the happiness of the confidence in Christ, which will exist forever? Such is the weakness of the human breast, before we are elevated by some supernatural power, from that degeneracy in which we are prematively placed, our conception is not able to scrutinize and investigate the dignity and supremacy of the God of Nature; by whose word every thing lives, moves and has its being. But we launch into the ocean of crime without reflecting upon the danger of its quicksands, and the destruction of its tempests. Were we to cogitate upon the condition of ourselves, and the wisdom of our Creator, we are immediately filled with astonishment and dread. But we are constantly struggling with that innate power which would reclaim us from corruption and hold up before us the blessings of heaven. But our depravity is so stamped that all these enjoyments are refused and the haughty sinner triumphs in the circle of crimes.

CHRISTIANUS.

The reader will observe that the author of the following reflections disclaims the idea of calling up the question respecting the policy or justness of our late war. Had this been the question attended to, it must have been rejected. But to show the ill effects of war in general, by reflecting on the consequences of any war whatever, as it tends to show the importance of cultivating peace at all times, (which

sentiment is never called in question that we know of) we feel under obligation to admit the piece, and hope it will be agreeable to the minds of all who read it.

FOR THE CHRISTIAN'S MONITOR.

MR. EDITOR, *August 28th*, 1817.

Having seen in several of your papers, many very pertinent observations on the tendency of war, I was led to make some reflections on the effects of our late contest, so far as they regard the manners and morals of our country. The result of these reflections I now send you. It has been my intention to avoid a political discussion of the principles on which war was declared, and conducted; as I was perfectly sensible, that such a discussion, would be completely inconsistent with that christian liberality, which so eminently distinguishes your publication.

THE IMMORAL TENDENCY OF WAR.

That war is, under any circumstance, however favorable, prejudicial to the morals of a community, is a fact too evident for denial. The impieties of a camp are spread throughout a country, like a dire contagion, which is borne on every blast, and inhaled at every breath. The sight of "garments rolled in blood," the sound of the trumpet urging on to combat, and the fierce menaces of the soldiery ready to conquer or to perish, soon become familiar to all, and imperceptibly steal the heart against every sentiment of philanthropy. To kill is called honor, and to die with hands stained with the blood of thousands, is considered a passport to immortality. Such alas! are the consequences of war. Should a state be so fortunate as to have no army within its immediate territories, the evils mentioned, though not so quickly felt must, nevertheless, in time be born. If peace be established, and an army disbanded, there are set at liberty, a vast multitude of men, whose only business has been to slaughter, and whose greatest delight has been the groans of dying enemies. Their profanity knows no bounds, their dissipation no limits. Idle and impious, too many of them wander about the country, eating the bread of dishonesty, corrupting the morals of youth, and continually hardening their hearts by the commission of vices, alike forbidden by the laws of God, and man. Alas! how many of these calamities, does our country suffer? the time has been when thefts were so uncommon, that the commission of one engaged the attention of a whole community; while murder, almost unknown, was considered a phenomenon in our moral world.

But times have changed:—Our papers are now filled with the accounts of thefts the most daring, robberies the most attrocious, and the most horrid. America, which once seemed the dwelling place of innocence, and assylum of virtue, has become the seat of crimes equal in blackness, and almost infrequency, to those of the eastern continent. Oh sad! gloomy change!! Tell me some angel, why are we thus afflicted? Were our fathers, who converted "this barren wilderness into a fruitful field," guilty of crimes for which their children suffer? No! says the history of our pious ancestors. What then has produced these evils? The sins of the present generation. Methinks I hear some aged christian say, we became impious; we thanked not God for the many favors he conferred upon us. Amidst the blessing of peace, and a superfluity of the earths products, we waxed proud, and forgat the "giver of every good and perfect gift." He sent war among us, and we repented not. He removed it, and we said now, need we fear nothing. Can we wonder then, that the effects of it, should, a long time be felt by us, with all their power? No person

will deny, that crimes like those that have been mentioned, are among the most grievous calamities with which any nation can be afflicted. How then dare we say that we are safe. Rouse then ye christians; exert yourselves ye ambassadors of Christ: fear not to proclaim unto the people their transgressions.

The present is an important crisis. God will not always be gracious: and if we attend to the dictates of reason, the testimony of history, or the scriptures, we must believe that as long as we remain inattentive to the things of religion, so long shall we suffer the just judgments of an angry God.

GRATUS NO. III.

MR. MONITOR,

If, upon the reception of this, you should think proper to give it a place in your publication, you will oblige the Author.

THE BENEFITS WHICH ARISE FYOM THE EXERTIONS OF OUR MISSIONARIES.

The benefits which emanates from the exertions of our Missionaries, can be estimated only by those who have been brought from the mist and degradation of ignorance, and civilized by their means. It is the noblest of all the boasted actions of civilized man. The impulse is given by the all-wise God, for mortals to execute. How pleasing must they appear to the sight of the Great Messiah, to behold his creatures struggling with the intemperance of the weather, receiving the contemptuous taunts, and breasting the opposition of the savage heath, for whom they bid adieu to their friends and parents, to relieve these captives of ignorance, and to display the glories of their God! How praise-worthy is the undertaking? How gratifying to the breast of a christian, and to all civil societies in the successful execution of their designs; and their toil crowned with the fecundity of their labors; converting the wild forest into feracious fields, and the barren recesses of the —— into an exuberant soil. And how noble is the transition of the untutored mind of the heathen, made the receptacle of Divine enjoyments, whose sweets before he never relished. He knew no other preservor but the senseless image of the sculptured block.

They knew not the Creator, from whom the blessings of immortality flow; nor drank they of the purity of the chrystal waters. The fierce warrior may have boasted of the battles he had fought, and the myriads he had slain,

"Making man's woes his meriment,"

and engaged in exterminating thevictims which are akin to his own blood; and the ground is reddened with the stain of human gore. Ah!! how indignant are such triumphs over the weakness of humanity; to that being whose prominent character is mercy, and whose object is the preservation, not the destruction of his creatures. How much more consonant with the feeling of mercy, and to thebosom of pity, to see the zeal of man extend for the prosperity, and much more for the morality of his fellows?

But methinks the time of fighting is o'er, that the waters are calmed, that the dove has flew out of the ark, as the harbinger of peace; and the engines of wars made the Vehicles of industry. By the influence of missionaries the musky cloud that broods over ignorance and idolatry, is fanned from the atmosphere, and is succeeded by the luminous horizon of religion her votaries. [Undeciphered] we may see in those savage nations of the eastern continent, which is now inhabited with temples of

worship, raised to the great Jehovah, which should lift their sublime spires to the heavens, as it were proclaiming the wisdom of their God.

CHRISTIANUS.

O when shall the heathen awake from his slumbers
When shall the voice of idolatry cease
To chaunt the sweet strains of the rapturous numbers,
And the "death-song of warriors" be hush'd into peace.

Ah! already the mantle of superstition is severed
And the soft notes of mercy are sung through the grove,
The bosom of crime pours its sighs forth unmeasured;
And the clarioun of death is now lulled to repose.

C——s.

LINES WRITTEN IN A CHURCH YARD, BY A SCHOOL BOY, SINCE DECEASED.

"*It is good for us to be here; if thou will let us make three Tabernacles, one for thee, and one for Moses, and one for Elias.*"—Matt. xviii. 4.

Methinks, it is good to be here;
If thou wilt, let us build—but for whom?
Nor Elias nor Moses appear;
But the shadows of eve that encompass the gloom;
The abode of the dead, and the place of the tomb.

Shall we build to ambition? ah no!
Affrighted he shrinketh away;
For see, they would pin him below,
In a small narrow cave, and begirt with cold clay
To the meanest of reptiles, a peer and a prey.

To beauty? ah no! she forgets
The charms which she wielded before—
Nor knows the foul worm, that he frets
The skin which but yesterday fools could adore,
For the smoothness it held, or the tint which it wore.

Shall we build to the purple of pride—
The trappings which dizen the proud?
Alas! they are all laid aside—
And here's neither dress nor adornment allow'd,
But the long winding sheet, and the fringe of the shroud!

To riches? alas! 'tis in vain—
Who hid in their turns have been hid—
The treasures are squandred again—
But here in the grave are all metals forbid,
But the tinsel that shone on the dark coffin lid.

To the pleasure which mirth can afford,
To the revel, the laugh, and the jeer?
Ah! here is a plentiful hoard!
But the guests are all mute at their pitiful cheer,
And not but the worm is a reveller here.

Shall we build to affection and love?
Ah no! they have wither'd and died,

Or fled with the spirit above—
Friends, brothers and sisters are laid side by side,
Yet none have saluted, and none have replied.

Unto sorrow? the dead cannot grieve,
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve!
Ah! sweetly they slumber, not hope, love, nor fear,
Peace, peace, is the watch word, the only one here.

Unto death, to whom monarchs must bow?
Ah no! for his empire is known;
And here there are trophies enow;
Beneath the cold dead! and around the dark stone
Are the signs of a sceptre that none may disown.

Then the first unto Hope, we will build;
And look for the sleepers around us to rise!
The second to Faith, which ensures it fulfil'd—
And the third to the Lamb of the great sacrifice,
Who bequeath'd us them both when he rose to the skies.

HERBERT.

ANECDOTE.

One day, after addressing a number of natives on the banks of the Ganges, Mr. Thomas, the first Baptist minister, who preached in Bengal, was accosted by a Brahmin as follows: "Sahib, don't you say that the devil tempts me to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly it is the devil who is in fault: the devil, therefore, not man, ought to suffer punishment." While the people discovered by their looks their approbation of this mode of reasoning, Mr. Thomas, observed a boat with several men on board sailing on the river; and, with what facility of reply for which he was so distinguished, answered: "Brahmin, do you see yonder boat?" "Yes," said he. "Suppose," added Mr. Thomas, I were to send some of my friends to destroy every person on board, and to bring me all that is valuable in it: who ought to suffer the punishment, I for instructing them, or they for doing the wicked action?" "Why,"—answered the Brahmin with some emotion, "you ought to be put to death together." "Yes, Brahmin," said Mr. Thomas, "and if you and the devil sin together, the devil and you will be punished together.

SUDDEN DEATH.—Another heart affecting instance of the shortness and uncertainty of human life, we are called to record this day. At the Caldwell meeting-house, on Sunday last, just before the commencement of the afternoon service, it was discovered that three horses fastened to a tree were uneasy, and kicking each other. Mr. OLIVER CRANE, of West Bloomfield, one of the Elders of the Caldwell Church, went up to them for the purpose of correcting or quieting them. In doing this one of the horses raised his hind feet, and with a powerful blow struck Mr. Crane on his breast with such violence as to knock him down and leave him senseless. He was taken up by the neighbors, and carried to the house of the Rev. Mr. Grover—and medical aid being at hand, he so far recovered his faculties as to be able to converse with his friends. But this was of short duration. In three quarters of an hour from the time of receiving the fatal blow, he was a lifeless corpse. Thus died Mr. *Oliver Crane!* a respectable member of Society, and a worthy office-bearer in the Church of Christ. He has left an afflicted wife and several children to lament the loss of a husband and father.

taken away, and it is probable that the robbery would have been more extensive if the intended murder had been accomplished. An examination into the circumstances took place, in the course of the day, at the Town-hall.

Extract of a letter to the Editor of the Delaware Gazette, dated "LAUREL, August, 30.

"A mulatto girl is missing from this place this morning; she is free-born and bound to James Ridges, tavern keeper in this place, to serve until eighteen. It is supposed she has been taken and sold to some of the Southern Negro Traders, as there was said to be two or three in this place last evening. The persuasion is strong that some of them have got her off She is about 12 or 14 years of age, slender built, her clothing not recollected, her name is Mehaley Woodlin, daughter of Tempy Woodlin, near this place. If any discovery of the above girl, should be made, a letter addressed to Joseph Collins, Caleb Ross, or the Post Master, at Laurel, will be thankfully received The southern printers will confer a favor on the suffering mother by giving this letter a few insertions in their papers, as it may be the means of relieving the suffering girl, and restoring her to her disconsolate mother, and in some measure putting a stop to the abominable practice of kidnapping in the state. If she should be discovered and a letter received, vouchers shall be immediately sent on and every attention paid."

DETROIT, August, 15.

EMIGRATION.

It is said, that *Twenty-five Families* from *one county*, (Genesee) in the state of New-York, have recently arrived with the intention of settling at the River Raisin. We understand the lands on the borders of that river are of a very excellent quality, having every variety of soil necessary for the purpose of farming. Probably there is no part of America where emigrants, particularly farmers, can settle more advantageously than in this territory. Lands are cheap, and Detroit furnishes the best market for produce, without exception, in America.—*Gazette.*

Accounts from Galveston, (Mexico) state that Gen Mina had taken St. Ander, a town situate about 18 leagues in the interior, on the river Soto de la Marina, where 250 Spanish cavalry joined him.—There was an excellent discipline kept up in the army, which was rapidly increasing.—*N. Y. Gaz.*

New Settlers in Canada.—The Quebec Papers announces the arrival at that port during the preceding week of several hundred emigrants, from various ports in Great Britain. The whole number arrived at Quebec, since the opening of the navigation in May last, is stated at *Four thousaad one hundred and forty-three!* Most of this number, it is said have proceeded up the St. Lawrence, with the view of settling in Upper Canada.—*Ib.*

Articles from the Albany Argus, of Tuesday

Coming to the point.—The Kentucky society for the encouragement of domestic manufactures, which comprises many of the most eminent men in the state—have resolved, that they "will clothe themselves in domestic manufactures, and that they will also, by advice as well as example, contribute as much as in them lies, to encourage the use of manufactures of the country, in preference to those imported from foreign countries."

It appears from official reports, that 11,161 slaves were imported into the Havanna, from Africa, during the eight months ending with July. When will Christian powers cease to traffic in human flesh?

The Cape Ann Serpent continues to sport in our waters, undismayed by the stratagems of the fishermen to take him. He was seen on Friday se'ennight.

The Buffalo Gazette mentions the arrival at that port of furs from the North West, belonging to American merchants, of the value of 150,000 dollars.

An Officer on board the U. S. brig Boxer, writes, that the Spanish patriot Gen. Armistead privateer has taken 37 valuable prizes in two months, three of which they had overhauled.

Among the exports from New-Orleans during the half year ending with June, were 48,000 bags of cotton, 8000 hhds. of sugar, 85,000 bbls. flour, 10,000 bbls pork, 69,000 bushels wheat, 91,000 bushels corn, and 1800 hhds. tobacco.

THE GLEANER.

SANGERFIELD, SEPTEMBER 13, 1817.

"*Observation.*—I never knew a scolding person, that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then can they govern others?—Mark well, as you may—*those who govern well, are generally calm.*——They are prompt and resolute, but steady and mild."

Mendicant.—Why do you not go to work! Alas, your honor, work I can get none, to go to gaol I am very loath, and *mend I cant.*

LINES,

Written on the Death of an Infant.

By MRS. STEELE.

So fades the lovely blooming flow'r,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die;

To certain trouble we are born,
Hope to rejoice, but sure to mourn;
Ah wretched effort! sad relief!
To plead necessity of grief.

Is there no kind, no lenient art
To heal the anguish of the heart?
To ease the heavy load of care,
Which nature must but cannot bear?

Can reason's dictates be obey'd?
Too weak, alas! her strongest aid!
Oh let *religion*, then be nigh,
Her comforts were not made to die.

Her powerful aid, supports the soul,
And nature owns her kind control!
While she unfolds the sacred page,
Our fiercests griefs resign their rage.

Then gentle patience smiles on pain,
And dying hope revives again;
Hope wipes the tear from sorrows eye,
And faith points upward to the sky;

The promise guides her ardent flight,
And joys unknown to sense invite,
Those blissful regions to explore,
Where pleasure blooms to fade no more.

Mr. Editor the following is a tale which I have often heard told in my youth, I have thrown it into rhyme, and by giving it an insertion in your Gleaner you will oblige a subscriber and friend,

Yours, &c. G****s.

A TALE.

As Mary was keeping her vigils full late,
Now listening, now pausing, now trembling, with fear;
Still wandering, and doubting, what kept her lov'd mate,
From her, whom on earth, he yet loved most dear.

The darkness of midnight encircled her round,
And faint were the lights, which her wax-taper shed;
When her ears were assail'd with a piteous sound;
And groans burst around her, like groans of the dead.

Transfixed with pale horror, she motionless stood,
And call'd on her Henry assistance to lend,
When Henry all mangled, and weltering in blood:
Attended; but ah!! he appeared not a friend.

With a countenance clad in the livery of death,
Still wrything in anguish too great to be borne,
He approach'd her; but oh! as he gasped for breath
It fled him, and fled too, no more to return.

For a ruffian, who wrought but to plunder and slay,
Had stabb'd her dear Henry, as he hasted home:
Then left him for dead, and with haste fled away,
An outlaw, and vagrant, through forest to roam.

He fell, and as life's current then flow'd from his wound,
Despair seiz'd on Mary, she gave a loud shriek,
Then sunk on his corpse as it lay on the ground
And tears eas'd her heart, which was ready to break.

"Oh! who," cried she "wilfully, has murdered my love?
And why am I left thus to weep in despair?
Why leave me in sorrow, and anguish, to rove;
Oh! where shall I hie me, Oh God! tell me where."

But the spirit of Henry thus calmly replying;
"Oh! weep not my love neither mourn now for me;"
Stopp'd her hand, as she raving the death knot was tying,
To end her own life, on the lone beachen tree.

Now sad and alone Mary lives by yon fountain:
And oft as the wind round her cottage door blows,
She cries oh! my Henry escape from the mountain,
Escape from your own, and your lov'd Mary's foes.

Honor among Thieves—Carun Khan, the late Emperor of Persia, who died 1779, was raised to the Persic throne from a mean family, and from the rank of a common soldier. Though illiterate, he was famous for the justice and practical good sense of his administration. It is related in Malcolm's history of Persia, that his majesty used to rehearse to his company the following curious piece of self-biography: "When I was a poor soldier," he often said, "in Nadir Shah's camp, my necessity led me to steal, from a saddler, a gold embossed saddle which had been sent by an Asghan Chief, to be repaired. I soon afterwards learnt that the man, from whom it was taken, was in prison, and sentenced to be hung. My conscience smote me, and I replaced the saddle exactly on the place from which I took it. I waited till it was discovered to the saddler's wife, who, on seeing it, gave a scream of joy, fell down upon her knees, and prayed aloud, that the person who brought it back might live to have an hundred gold embossed saddles. I am quite certain, he added, smiling, that the honest prayer of the old woman has aided my fortune in the attainment of that splendor which she desired I should enjoy."

From the New-Jersey Journal.

To the Clergy of these United States.

REVERED BRETHREN,

Having preached the gospel a considerable time, and in health, about twenty years ago, I was obliged, for three years, to desist from preaching, through the debility of my lungs, occasioned by no apparent cause. I applied in vain for relief to several physicians of eminence. At length however, I obtained a perfect cure of my disorder, (for no sympton of it hath returned,) and within three months, by the free use of the decoction of Kaskarilla and the tincture of Myrrh.

Having derived such signal benefit from these tonicks, I recommend the use of them to several of my friends, who were in a state of debility through various causes, especially by age. In no instance have I known the effects of these medicines to be injurious: but, in general, very salutary, particularly when taken and persevered in by those who were in the incipient state of the Palsey, the Consumption, and also the Dropsy. But, it may be prudent in the patient, who has a physician, to take no medicine, but such as he prescribes or approves of. CLERICUS.

N. B.—The Kaskarilla is a bark that may be purchased of an apothecary for about seventy-five cents a pound. A decoction of it may be made, by steeping a half a pound of it in two or three quarts of water. A wine glass full of it may be taken once or twice a day. The tincture of Myrrh, may be bought for about 6 cents the ounce. About two tea spoonfuls of it may be taken daily, in a tea cup of water, or the decoction of Kaskarilla.

Elizabethtown August 26.

The Sea Serpent—Has not been seen in our vicinity for several days. He was last reported to have been seen on Tuesday morning near Eastern point. A Marblehead sloop which had been on the look out for him three or four days, returned on Thursday night from an unsuccessful cruise. —*Salem Register.*

☞We would again notify our Patrons, that we are under great necessity for money. Those who are behind in their payments, we hope will pay particular attention to this call.☜

PUBLISHED BY JOSEPH TENNY.

TERMS—$1,50 per year to Mail and company subscribers, who bear the postage themselves payable in the seventh month of their subscription or two dollars at the end of the year. Ever 7th gratis, to such as procure and are accountable for subscribers. Delivered by posts 56 cents a quarter. No subscriber is allowed to withdraw his subscription but upon his paying all past arrages.

THE

CHRISTIAN MONITOR.

Good tidings of joy, to all people the same,
The heart to employ, and the tongue to proclaim.

Vol. IV. APRIL 1818. No. 10.

The following Dialogue, though lengthy, is too important to be neglected. We copy it from the Boston Recorder, where it is credited to the London Baptist Magazine.

A DIALOGUE ON WAR,

BETWEEN

PACIFICUS AND HIS NEIGHBOR.

Neighbor.—This is the age of new and strange events. There is no end of the societies that are springing up around us. We have Missionary Societies, Religious Tract Societies, School Societies, Bible Societies, and now we hear about Societies for the *Abolition of War*.

Pacificus.—You are aware, neighbor, that it is a very wise regulation, for a number of persons to unite together and employ their influence and resources collectively, for the attainment of an object, which they could not hope to accomplish by their individual and separate exertion.

N.—Very true; but a society for the Abolition of War is the most chimerical project that ever entered into the mind of any individual. War has existed in all ages, and among all nations; nearly the universal sense of mankind is in its favor, as at least a necessary evil; and God himself expressly commanded war under the Jewish dispensation. To expect, therefore, to abolish it, must end in disappointment.

P.—I have but recently learned, that a society is established in London, on the model of one which was previously formed in America, for the purpose of illuminating the public mind as to the impolicy and criminality of war. And I will not conceal the pleasure I felt on receiving this information: for it is to be conducted with energy and Christian simplicity. I cannot help anticipating the most favorable results. I am not yet sufficiently informed respecting the constitution of this society; but if it be formed on truly philanthropic and evangelical principles, I shall be much pleased to become a member of it.

N.—I am truly astonished, Mr. P. that you should think of enrolling your name among the members of such a society. You do not surely mean to say, that war is unlawful: it has been waged ever since men were formed into Societies: good men have engaged in it, and the divine Being has given it his sanction.

P.—You will allow me to express equal surprise, that you should plead for the lawfulness of a custom because of its antiquity. *Murder* can boast of more ancient date than national warfare, yet every person holds it in abhorrence. Good men have occasionally engaged in warfare, but good men have their imperfections, and we should be careful to avoid copying their errors. There have been some eminently pious men who were also eminent warriors; but that their military spirit was displeasing in the sight of God may be fairly inferred from the circumstance, that David, "the man after God's own heart," was refused the honor and pleasure of building the temple for which he had provided the materials, for this reason, "Thou hast shed blood abundantly, and hast made great

wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth, in my sight."—1 Chron. xxii. 8. The divine Being commanded the Israelites to make war upon the Canaanites: but before we can be justified in making war upon our neighbors, it is necessary that we should produce the same authority under which we act. Where is the individual, where the community, that can offer evidence that God sends them forth to destroy and to exterminate. God has an unquestionable right over the lives of his creatures, and he can employ what instruments he pleases to take them away: the famine, the pestilence, the earthquake, and the sword, are equally his servants. The iniquity of the Canaanites was fully ripe, therefore they were to be exterminated. This furnishes no precedent for us in ordinary warfare.

N.—But do you really think that national warfare, as it is conducted by Christian nations, is inconsistent with Christianity? Could you establish the affirmative of this question by satisfactory evidence, I have no doubt but very many who are trained to the profession of arms would immediately abandon it; and that others, who lend to schemes of warfare their advice and support in the senate and cabinet, would use their utmost endeavors to prevent the renewal of hostilities.

P.—This is an object devoutly to be wished; and as the proposition, that the genius of war is incompatible with Christianity, is capable of satisfactory proof, I am glad that institutions are formed with the design to circulate papers to inform the public mind on this very important subject.

N.—I should be glad to know, what arguments can be adduced in support of this position.

P.—With your permission, I will state a few particulars which have long had considerable weight with me, and which I should be glad you would consider, viz. Christianity admonishes us to do to our fellow creatures all the good which it is in our power to do, but the system of warfare inflicts the greatest miseries which human nature is capable of enduring. War, therefore, abstractly considered, is as hostile to the Gospel of Jesus as it is possible for any thing to be. Contemplate for a moment the miseries inflicted by war. See an invading army enter a country with fire and sword: all before it is a paradise, all behind it is a barren wilderness. Think of the terror which seizes the breasts of helpless mothers and children, who are driven from their habitations to seek for shelter in the woods and caves of the rock. Think of the indescribable anguish which rend the hearts of a beloved wife and affectionate children, who are taking a last adieu of a husband and a father, who is putting on his armour to go and fight the battles of his country. Think of the abundant harvests that are wasted, the towns and villages that are burnt, and the helpless peasants that are butchered at the door of their own habitations. Think of that scene of carnage, when two powerful armies meet on the field of battle under the direction of the most comprehensive and mighty genius; how many thousands, who were nursed upon the lap of tenderness, are hurried, by a single stroke, into eternity! How many poor sufferers are left lying upon the cold ground, the life blood flowing by degrees, without a friend to administer a drop of water to their parched lips, or wipe away the cold sweat from their pallid cheek, till, at the close of two or three days the hand of death releases them from misery. How many are rudely conveyed to some crowded receptacle for the wounded, where the mangled members are severed from the body, which they leave to linger for a few days, and then expire, or drag out a protracted

existence in mendicity and helplessness! Think of the trembling anxiety, the paroxysms of grief, distraction and despair, which take possession of the hearts of thousands of mothers, wives, children and friends, when, after what is called a *glorious victory*, the black catalogue of the dying and the wounded is furnished in the Gazette. But it is imposible to conceive of the horrors produced by a sanguinary conflict. If a single individual meet with a robber, or a murderer, who spoils him of his property, or takes away his life, our sympathies are strongly excited; but how much more strong should they be excited, by the consideration of such afflictions meeting with thousands and tens of thousands in one day! And is it possible, that a system, which sanctions such outrages, can be consistent with the gospel of Christ?

N.—I confess, I have been frequently so affected by these considerations, that I could hardly participate in the general sentiment of joy, and exultation at the news of a recent victory, by which all were animated.

P.—My dear neighbor, did we feel as we ought, we should retire on such occasions into our closets, and pour out a flood of tears for the miseries with which the blessed God suffers his creatures to be afflicted. It is said, that Buonaparte took with him to Russia not less than 500,000 men, few of whom returned to their native country to tell their tale of woe. It is, perhaps, a moderate calculation which states, that half a million of men perished annually during the late war in which the powers of Europe have been engaged: thus a number of lives, equal to the whole population of Great Britain, have been immolated to this barbarous divinity.

N.—There is something very horrible in the idea, that human life should be so needlessly and prodigally lavished away. Life is the gift of God; nor has any one a right to take it away. He who puts his finger on a fly, or his foot on a worm, extinguishes a flame which the whole creation cannot rekindle.

"I would not rank among my list of friends
The man who needlessly sets foot upon a worm." But how much more precious is the life of an intelligent accountable creature? The promoters of war must have very different feelings on this subject from him who said, "The son of man is not come to destroy men's lives, but to save." But you were proceeding to advance another reason to shew, that war is incompatible with Christianity.

P.—Yes; it is this: Christianity requires, that we should use every means for the moral and religious improvement of our fellow creatures; but the system of war has a most demoralizing and irreligious tendency. Trace its operations from their commencement to their close, and you will find a tissue of vice as well as misery. The recruiting party enter the city, or the town, and the unwary are ensnared by the noise and the glitter. Is there a youth who is inclined rather to be idle than to work? He will be furnished with money to relieve his present wants. Is he inclined to drink more than is meet of the intoxicating bowl? His propensity is really indulged; but, alas! in these unguarded moments, he receives the royal money, and he must be a soldier. Thus idleness is cherished, fraud and intemperance are encouraged, and all the obligations devolving upon a son or a servant are unnaturally and violently trampled upon. No matter if an aged widow is looking forward to the day when this, her only son, shall be her stay and support: or if affectionate sisters are filled with inconsolable distress at the prospect of parting with a beloved

brother, he is pledged, and he cannot recede. Behold a youth thus torn from his connexions and his home, exposed to powerful temptations, without the eye of authority to watch, or the voice of friendship to warn him of the dangers to which he is exposed. Is it to be wondered at, that he should soon become an adept in vice and crime? Men of this description, by mingling their sentiments, corrupt one another; and when they are billetted among the laboring classes of the community, are more injurious to them than the pestilence.

N.—But though much depravity results from the military system, there is surely nothing in the profession itself, which is inconsistent with the Christian spirit.

P.—I am of a different opinion. It appears to me, that vice and crime are intimately and essentially connected with the spirit of war, so that the complete soldier must necessarily have a spirit very opposite to the spirit of the gospel. Between the two there is a perfect contrast. The Christian code says, "Love your enemies;" the martial spirit is full of hatred to the foe. The Christian precepts say, "If thine enemy hunger, feed him; if he thirst, give him to drink;" the martial spirit thrusts a sword through the heart of his enemy. The Christian spirit is meek and forbearing; the martial spirit is proud and insulting. The Christian system requires a readiness to forgive, even until seventy times seven; the martial spirit is revengeful, and will retaliate for the slightest affront. The Christian genius is full of gentleness, goodness, charity; the martial spirit is ferocious and sanguinary. There is not a greater contrast between the lamb and leopard, than between the dispositions inspired by Christianity and the system of warfare. Hence, when the Scriptures speak of Christians, it is under the emblem of sheep, lambs, or doves; but when they speak of warriors, it is under the emblem of leopards, bears, or other ravenous beasts, who go forth to worry, trample, and destroy. Nor is this disposition, inspired by the military profession, accidental; it is essential to the system. It has been very justly remarked, that persons engaged in the slave trade were rendered more savage and inhuman by witnessing the scenes presented in this abominable traffic: and surely the trade of war, which is fostered by pride, and waged with cruelty, must have a tendency to strengthen those dispositions in the mind. In no class of the community do we observe such readiness to shed blood. Witness the duels that are fought between military men to settle the most trivial affairs; and this in direct violation of the laws of civil society, and the commands of their chief.

N.—As to duelling, it manifestly originates in pride and revenge: is a direct violation of the laws of civil society; and to be held in abhorrence by every good man; and it is equally manifest, that meekness, patience, submission, forgiveness, &c. are inculcated in the Christian scriptures, and binding upon individuals, but not on communities, for nations should be ready to maintain at all times their dignity and honor.

P.—I cannot comprehend upon what principle a distinction is attempted to be established between the obligations of men in their individual and collective capacities. Nations are composed of individuals, nor is the individual characters so merged in the national, as to impose upon him a new rule of duty; every individual remains under obligations to love his enemy at all times; and, consequently, the obligation devolves upon the nation at large.

Our blessed Lord has very explicitly prohibited his disciples from using the sword. "My kingdom is not of this world, else would my ser-

Rev. Daniel Shu

vants fight." "He that useth the sword shall perish by the sword." It is generally admitted, that Christians should not take up the sword to protect themselves from persecution; but our religious privileges are the most valuable we enjoy: if, therefore, we are forbidden to use the sword to defend our dearest rights, shall we be allowed to use it on occasions of infinitely inferior moment?

We despair of seeing happiness restored to a miserable world, till nations shall renounce their antichristian policy, and confess that the same precepts which are binding upon individuals are binding upon community.

N.—But it is quite impossible for a nation to exist and maintain its independence, without occasionally asserting its rights by the sword. So very unreasonable and wicked are men, that if it were once known that a nation would not fight, they would immediately become the prey of daring and cruel usurpers.

P.—So it is generally supposed, but there are certain considerations that ought to be maturely weighed before it be fully admitted; the following may be mentioned.

1. So far as experiment exists, it is decidedly opposed to the assumption. The government of Pennsylvania was in the hands of the Quakers for 70 years; during which time, they maintained their independence, though surrounded by hostile tribes, without a single appeal to arms.

2. Those individuals who cultivate the spirit of meekness, fobearance, forgiveness, &c. are much less exposed to insult and injury, than those persons who are remarkable for pride, resentment, &c. and if it be so with individuals, why not with whole nations.

3. A due stress ought to be placed on the superintendence of divine Providence. If a nation should refrain, conscientiously, from the use of arms, may not such a nation rely upon the protection of Heaven? He has the hearts of all in his hands, and he will defend those who humbly put their trust in him. The Jews had an ordinance among them, which required their males to appear at Jerusalem three times in a year; thus leaving their frontier exposed to the attacks of their surrounding foes. But though they were frequently in a state of warfare, there is no instance on record of their suffering by obedience to the divine command. Similar protection may be expected by the nation, who, out of regard to the will of God, shall abstain from war.

4. Attempts to illuminate the public mind on the subject of war should not be confined to one nation, but be extended to surrounding countries. Thus we may hope, that the same sentiments will be received by the nations at large, so that they may be disposed to dwell together in peace. Indeed, I am ready to hope, that the nations of Europe may look forward to a better state of things than what has heretofore existed. The Emperor Alexander, the King of Prussia, and others, have entered into what is called The Holy League, by which they voluntarily bind themselves to govern their subjects, and manage their relations according to the principles of the Christian religion; and as this religion is opposed to aggression, ambition, worldly glory, conquest, &c. those fruitful sources of war, we may expect that every thing will be done to prevent the renewal of hostilities. The Prince Regent has, it is true, declined entering into this holy league, on account of the nature of the British constitution, but he has professed his approbation of its principles, and his determination to pursue a similar line of conduct. If you consider these things fully, perhaps it may appear, that no great danger is likely to result from that nation which shall be the first to abolish the barbarous practice of war. [*To be Concluded.*]

From the Christian Herald.

ALLEGORY.

Letter from a Christian passenger, on board the Good Hope, to a near relative on land.

MY DEAR FRIEND,

The friendship which has long subsisted between us, and the kind concern you have manifested for my welfare, lead me to conclude, that you will be glad to be informed of the reasons which induced me (naturally averse as I was to the course I have adopted) to leave my native country, and undertake a perilous voyage on the deep waters, to a foreign land.

You well know my base conduct after I left my father's house. Released from parental restraints, I determined to take my fill of the pleasures of life, and accordingly gave myself up to whatever my inclination led me. But the expense which attended this course, soon reduced me to beggary and extreme want. In the midst of my distress, still the pride of my heart continued; which prevented my making known my sad situation to my father. Thus sinking under the pressure of misery, I wandered from place to place, till I reached the town of Desperation, where I was taken dangerously ill. Not knowing any who would relieve me, I sunk into despair; and I actually formed the desperate resolution of ridding the world of a wretch unfit to live. It is not in my power to describe, nor in yours to conceive, the horror of mind I endured. I dreaded either to reflect on the past, or to anticipate the future; every thing was dark, gloomy, and terribly alarming. Just at this period I met with a person, whose name is Evangelicus, who hearing my complaint, and feeling for me in my distressed situation, kindly asked the cause of my trouble. I frankly told him how foolishly I had acted, and confessed that my misery was just, as it was the necessary consequence of my own wickedness. He asked me what I thought of doing, and how I expected to find relief:—I replied, "I have no hope of obtaining help from any quarter; my condition is hopeless, and I am resolved to bring my misery to an end, by destroying my life." He then appeared greatly concerned for me, and began to reason with me on the desperate wickedness of such an act, and said, with great earnestness, "Do thyself no harm." He also declared, in the most solemn manner, that no murderer had eternal life." Moreover, said he, by this rash act you will only increase your misery, and place yourself in a circumstance from whence it will be impossible you should be extricated. I told him, I conceived my present state was of such a description, that I had not the least hope of ever being relieved. He then began to encourage me, and observed, that, sad as my condition was, yet there was no room for despair: it is possible, said he, that you may obtain complete deliverance from your misery. The intimation of a possibility of happiness caught my ear, and I eagerly inquired, "Sir,—how?—where?—by what means?—pray inform me what I must do; I am willing to undertake any thing within my ability, in order to be restored." 'As to your doing,' replied he, 'it is impossible, from the situation in which you are, to obtain relief from any thing which you can do. There is but one way in which you can safely hope for deliverance from your misery; and, by attending to my advice, you will surely succeed." He then observed "There is now lying at this port (for the town of Desperation is a sea-port, from whence thousands in a year embark, and sail down the channel, which empties itself into the Gulph of Hades, or hell) a ship called 'The Good Hope;" she is commanded by "Captain Salvation," and is destined to

the Celestial Lands. Go then immediately to the Captain, make known all your case to him, and implore his assistance: ask him to take you on board his ship, "for now is the accepting time," and he hath given me full authority to declare, That whosoever makes application, he will in no wise, on no account whatever, reject."

This unexpected intelligence much surprised me; nor could I easily persuade myself that all I had heard from Evangelicus was true. I felt many objections, which I stated to him;—as that I had no money to pay my passage. 'That,' replied he, 'is no ground of objection, for his terms are "without money & without price. Again I objected; that my clothes were so mean, so ragged, and filthy, that my appearance would disgust the Captain, and disgrace the ship's company. To which he replied, Let not that discourage you; for he does not take the decent and respectable, but mean and despised persons; whom, as soon as he receives, he always clothes in garments of his own providing.' In short, Evangelicus answered every objection I could bring, in such a satisfactory manner, that I at length came to the resolution, and said, "I will arise and go to this Captain; "who can tell" but I may be accepted, and taken under his protection to the desired haven. Not that I expected to be received as a passenger; but I was determined, if he would only admit me as a menial servant, not to lose the opportunity. Accordingly I went; but how difficult did I find it to reach the ship! At length, between hope and fear, I arrived, and inquired for the Captain, and was directed to "knock" at his cabin door, and it would be opened. I did so, but with a trembling hand; and to my great surprise, the Captain himself came to speak with me. It is impossible to describe what I felt the moment I beheld him;—the majesty and beauty of his person overpowered me. Never before had I such a view of my own meanness! I appeared so deformed, so filthy, and contemptible, that I said within myself, "Behold, I am vile." Notwithstanding the vast disparity between us, he condescended to speak to me! and O what gracious words flowed from his lips! looking at me with so much tenderness as would have broken the hardest heart, he said, "What wilt thou that I should do for thee?" With my cheeks covered with tears, and my heart palpitating with fear, I trembingly replied, "Be not angry with me, good Sir, for my boldness in coming hither: I am a poor miserable creature, who have reduced myself to the greatest necessity and wretchedness by my wicked conduct, and had even premeditated my destruction; when one whom you had commissioned met with me; and by his advice, I am come to entreat your pity, and beg a passage on board the ship which you command, as I am told she is bound to that haven of rest which I earnestly wish to reach. I have no money, nor any thing to recommend me, I throw myself on your mercy, dear Captain; "Save me, or I perish!"

Can you believe what I am about to relate? He made not the least objection to my request, nor did he at all reflect on me for my past folly, but immediately said, "Come, for all things are now ready." I was now clothed with the richest robe you ever beheld; I sat down at a delightful repast with the rest of my fellow passengers, whose joy appeared much increased by my coming on board. After being refreshed, and honored with our Captain's company, we could not suppress our feelings, but began to sing, "Jesu, at thy command, we launch into the deep," &c. Ah, my dear friends, now it was I began to be happy; and O, how earnestly I wished for you on board. O that the day may soon come, when you will petition our gracious Captain to take you, being

willing to "leave the world and sin behind!" Since I have been at sea, I have experienced much distress: Indeed, sometimes, I have been greatly afraid that, after all, I should perish; yet, praised be my gracious Captain, his skill and kindness have hitherto been equal to all my dangers and necessities. I intended to have given you some account of the trials I have experienced on my voyage, arising from sickness, tempests, and the attacks of enemies; but this must remain for my next, which I shall embrace the first opportunity of sending. At present I conclude, wishing you all desirable blessings; and am, my dear friend,

Yours affectionately,

At Sea, on board the Good Hope. HOPEFUL.

We are indebted to the polite attention of a friend, for preparing the following for publication.

MEMOIRS OF JEREMIAH RANNEY.

A short sketch of the life and death of JEREMIAH RANNEY junior of Sangerfield, who departed this life, March 24th 1818, aged sixteen years, and six months, as related by his parents.

Our son, who is the subject of this memoir, was deprived of his health at eight years of age by a fever-sore: Although afflicted extremely, by pain and sickness, and no hopes of a recovery, yet we trust that the Lord was pleased, about three years before he died, to grant him repentance unto life. A change was evident to his acquaintance; his patience under pain was wonderful, to all who knew him. He was on no occasion known to murmur, or appear petulent. He was solemn in all he said, and circumspect in all his conduct; and to his parents he was affectionately obedient. He sometimes desired more faith. He would complain of stupidity, and remark his astonishment at the condescension of God. For several months before his death, his hope in Christ appeared more confirmed, and his communion with God seemed continual. He read daily the Holy Scriptures, and we think there was not an evening in which he went to sleep without prayer. He frequently exhorted the family to seek an interest in the blessed Redeemer. As his symptoms became more alarming, he seemed to be weaned from this world, and ready to die; and would beg of us not to mourn for him. When asked if he did not desire to live, he would reply "that God would do right" "his will be done." He conversed calmly about death, and appeared happy and serene in the prospect of his dissolution. He became more anxious in exhortation and in the most pathetic manner, begged of his brother and sisters to prepare to meet their God. We frequently heard him praying almost all hours in the night. The day on which he died, his mother seeing an alteration in his looks, was much alarmed. He no less sensible of his approaching end, calmly said, "dear mother, I am going home to my Jesus; death has no terrors, it comes as a friend." When his father and family had come into the room, he begged of all the family, to look to Jesus Christ for the remission of sin. Then looking pleasantly at his father, he lifted up his hand and said, "Oh death where is thy sting? Oh grave where is thy victory!" Jesus has taken away the sting of death for me!" After his speech had entirely failed him, his father told him if his hope in Christ, was strong, to squeeze his hand, which he did, and instantly expired.

THE

CHRISTIAN'S MONITOR.

Good tidings of joy, to all people the same,
The heart to employ, and the tongue to proclaim.

Vol. IV. MAY 1818. No. 10.

From the Boston Recorder, (alias London Baptist Magazine.)

A DIALOGUE ON WAR

BETWEEN

PACIFICUS AND HIS NEIGHBOR.

(Concluded from page 407.)

N.—Though there is something plausible in your statement, yet, after all, circumstances will arise which require a nation to go to war, or it must give up its independence, and submit to the will of an invading tyrant.

P.—It may be so: but let the trial be fairly made; let every possible means be tried which a righteous, temperate, conciliating policy shall dictate, in order to prevent an appeal to arms. It must be allowed, that this has not heretofore been the case; nations, on the slightest provocation, have fled to the sword; yea, when a government has determined first to humble a rival power, or to extend its territory, a pretext has been sought for open hostilities; and any reason but the right one assigned for renewing the conflict, so that the words of St. James are strictly true; "Whence come wars and fightings among you? came they not of your lusts that are in your members?" Supposing the very worst case: an unreasonable enemy wishes to wage war; if rulers were determined to avoid it, how much might be done by mildness and forbearance. "A soft answer turneth away wrath," whereas, a rough, proud, insolent defiance, tends to increase and confirm it. It is so in individual cases, and why not in the affairs of nations? Indeed when it is considered, that the decisions of nations are nothing but the wills of a few individuals, or the will of even one person, the argument is conclusive.

But where are the instances in which every effort is made to avoid going to war? The principals generally rush into it with eagerness, and the auxiliaries hire themselves, it may be, to the power who will pay them the best; and though they have no immediate interest in the contest, are filled with all the hatred and fury of their employers.

But supposing that disputes should arise between neighboring nations respecting territory, or other matters, which they cannot settle by mutual explanation, is it not possible to establish a Court in Europe to which all ultimate appeals should be made, and whose decisions should be final? Let this court be composed of representatives from the different nations of Europe; let them be men of established reputation for wisdom, integrity, and a pacific disposition; and let the governments whom they represent solemnly engage to abide by their decision, even though in some instances it may have the appearance of partiality. I see no reason why a court of this kind should not be superior to party considerations; and, like the Areopagus Greeks, be renowned to the ends of the world. At all events, should the judgment of this court not give full satisfaction to all parties, the aggrieved will do well to abide by it, rather than plunge

their country into all the losses, miseries, and hazards of war. It will require much wisdom to form such a court; but, if it be once thought desirable, means will be found to effect it.

N.—It is too much to expect, that nations who have the power to maintain their rights, should submit to the judgment of this court, when perhaps, it may rob them of some very valuable portions of their territory, without making them any compensation. Why should a nation suffer itself to be thus wronged?

P.—A well constituted court may reasonably be expected to give a fair judgment; and it will be to be lamented, if it should err through partiality, or other bad motives; but even then, it will deserve serious consideration whether, under the most unfavorable supposition, such an appeal is not preferable to an appeal to arms. By an unjust sentence, a nation may be deprived of the possession of a small island, or other territory, amounting to a few thousand annually: but let us consider the sacrifices which are necessarily made by an appeal to the sword. To say nothing of the waste of human blood, and the large portion of misery which is occasioned by war, let us take a view of the pecuniary expenditure with which it is necessarily attended. This will be such a drain upon the resources of the community as, in a mere commercial point of view, vastly exceeds the loss of a small portion of territory.

Look at Europe, at the present moment. It is emerging out of a war which has lasted upwards of twenty years: and though, while the war was raging, it had power to exert itself with wonderful effect; yet, now the stimulus is withdrawn, it is sinking into a state of exhaustion and poverty, which fills every observer with anxiety and alarm. Trade and commerce are vanished; bankruptcies are multiplying on every hand; thousands of industrious mechanics are destitute of employment, and it is to be feared, notwithstanding all that private and public charity can do, are sinking into an untimely grave, through the mere want of the necessaries of life. Nor is this state of things to be wondered at: when such immense demands have been made upon the public property, it is quite natural to expect that poverty and wretchedness should be the result.

An able writer, in a celebrated journal, has stated, that the late war cost Great Britain, (including the war taxes which have been paid, the loans made to carry on the war, and the monies which must be raised to pay off principal and interest,) no less a sum than 2040 millions of pounds sterling. We look at figures when they are millions, without estimating the vast amount. Let us try to reduce this sum into some shape more within the limits of our knowledge. Now, suppose an ounce of gold to be worth about five pound sterling, and a waggon to be loaded with about three tons of this metal, and then the above sum would load about 3800 of such waggons. Or, of silver, at five shillings an ounce, be substituted, it will be sufficient to load about 76,000 such waggons. Now, if each of these waggons and horses occupy about 20 yards, the whole would take up no less than 864 miles. What an idea! Waggons loaded with three tons of silver each, close to one another in a line, extending more than the whale length in the island of Great Britain! Is it not much better to submit to a few hardships than run the hazard of such prodigious expenses as these; expenses which endanger our very existence as a nation?

N.—You astonish me by the sums you have stated. Is it possible that we should ever be able to bear up under the burdens which lie upon us? When this war was commenced, it was hoped that it would soon be clo-

sed, and, of course, the expense be but comparatively trifling; and, it is hoped, that now peace is restored, all nations will be anxious to preserve it uninterrupted for many years. But I have often heard it asserted, that war, though it be an evil, is a necessary evil, particularly because it takes away the scum of society, which are fit for nothing else, on account of their idleness and vices, and——

P.—Stay, for a moment, my good neighbor;—excuse me for interrupting you—let us consider the merits of this objection. Necessary to get rid of the worthless members of the community!! The idea is too shocking to be entertained for a moment in any virtuous mind. It is to be lamented, that there are many idle and vicious members of society, who corrupt others by their example, and are a burden upon the industrious and orderly members of the body politic; but is this the way of reforming the community? It may be very properly asked, in the first place, what authority have any individuals to march out the idle and the vicious in the field of battle, to be shot at? If they have been guilty of any crime which deserves death, let them be tried and executed; but do not treat them so grossly unjust as to expose them to death for crimes which do not deserve it. Besides, is it not an unlawful thing to hurry the vicious and criminal, without attempting to reform them, into the presence of their Judge? Moreover thousands of innocent persons suffer with the guilty; for in war no respect is paid to personal character. The ballot or conscription calls into the ranks thousands of the most sober and industrious of our youth, and being refused substitutes, or not having means of providing them, they are forced against their wills into the field. Thus the innocent and vicious perish together.

In addition to this, allow me to add—are there not means for the reformation of society, to which we may look with much greater confidence of success, than to war?—war, which, whatever be its boasts, corrupts the state of society where it prevails more and more? Yes: the true means of improving the moral state of community is, the instruction of the mind in moral and religious truth. Let the ignorant be taught. Let them learn to read themselves in the sacred volume of revelation: let them there see the duties they owe to God, and to their fellow-creatures, and a few years of such instruction will do more to purify the morals of the community, than all the wars which have been since the creation. Yes, neighbor, let our school societies and our Bible societies, continue to operate, and they will, under the Divine blessing, renovate the face of the moral world, and introduce that new heaven and new earth wherein dwelleth righteousness. But you were going to state another reason for the necessity of war.

N.—Yes; I mentioned reasons which I had heard, not which I urged myself; the other was this, War has a tendency to prevent the too rapid increase of population. It is a remark, founded on the most correct principles, that the population of a country will very rapidly increase where it does not meet with any powerful checks; and as the nations of Europe are pretty well stocked, it is necessary that some means should be employed to dispose of the superfluous population, and prevent its too great increase. War does this effectually: thousands are slain in the prime of life, their places are left for others to occupy, and their probable progeny wholly cut off.

P.—I am distressed to hear such an objection stated: how affecting that it should ever have been entertained by any intelligent creature: but, such as it is, it must be considered. It may be asserted, without much danger of contradiction, that war destroys a portion of human sustenance

equal to the waste which it makes of human life. If it destroys the mouths that eat, it destroys all the food that would be eaten by them. What incalculable waste of all the productions of the earth is made by an invading army! It has been asserted, that one man in the navy takes as much to support him as five who dwell in their own little cottages. So that it is but a poor remedy which wastes our provisions, lest they should become too scanty for us.

But let us consider this objection a little more closely. Is it really necessary that millions of men should be killed to keep mankind from starving? First let men take the best use of the means which Providence has put into their hands. The most obvious step is, the cultivation of waste lands. Were this done, Great Britain might find food for a prodigiously increased population. When the people become too many, let them seek for other settlements: the woods of America will repay the labors of millions for ages to come. And then, the *sea* that exhaustless source of supplies, what stores might be drawn from thence! There are immense shoals of fish, which seem to invite men to partake of them. Let every hill and vale be cultivated; let the treasures hid in the sea be sought after; and when all the means which human industry can devise are exhausted, it will be time enough to talk about going to war to dispose of our superfluous population; but it is probable, that before that takes place, that day, for which all other days are made, will arrive, and relieve us from our embarrassment.

Do you think that he, who made man, will be pleased with those persons who have devised war as the means of destroying human life?

N.—No! I am persuaded he will not; but you will find it difficult, amounting, I fear, to an impossibility to alter the taste and feeling of society on this subject. There are certain notions of dignity and glory associated with a military life, even from our childhood, which few persons entirely get rid of; and which others cherish most tenaciously through the whole of life. And this is precisely what might be expected; for Genius has used all her powers to encircle the great warrior with honor and renown; so that it is the same thing in the public feeling to be a great warrior, and to be supremely honorable.

Whom has the *poet* adorned in all the pomp and majesty of his most dignified numbers? The military hero. On whom have the *artists* bestowed the most exquisite touches of their pencils and their chisels? The military hero. Whom has the *historian*, in his grave and lofty style, been careful to snatch from that oblivion in which the millions of peaceable and industrious subjects are involved? The military hero. Who has expensive *statutes*, to commemorate his achievments, erected in our cities, and towns, and halls? The military hero. Whose praises from the theme of our public *orators*, in the midst of the listening senate, which are copied in the public prints, and circulated to the ends of the earth! The military hero's. Whose exploits are celebrated in song, set to the sweetest strains of harmony, to captivate the heart of even the tender female, amidst the retirement and privacy or the domestic circle? The military hero's. It is not to be wondered at, that our youths should form a partiality for a character which *Genius* has done every thing in her power to encircle with glory. Therefore you possess but little probability of expelling this evil from the world.

P.—I am perfectly aware of the justness of your observation. The Demon of War seldom appears in true colors, as a blood-thirsty monster laden with crimes, and followed by the execrations of bereaved mothers,

widows, and orphans, else men would hate and expel it from the world. This circumstance, however, so far from discouraging, ought to stimulate us to exertion. Societies should be formed for the purpose of enlightening the minds of men, and counteracting the efforts of the wicked one to perpetuate this destructive plauge. At one time it appeared almost impossible to exterminate the slave-trade, but persevering efforts have accomplished it. And we have the most positive assurance that war also shall be abolished. The sword shall be beaten into a plough-share, and the spear into a pruning hook; there shall be abundance of peace so long as the moon endures; for the earth shall be filled with the knowledge of the Lord. And it will be our honor and happiness to work together with God in the great work of improving and regenerating the state of the world.

From the Palmyra Register.

[The importance of the following demands its insertion, though it has too long been delayed.]

The Synod of Geneva convened at Rochester, February 18, 1818, and REPORT:

The Synod of Geneva has six Presbyteries, viz.

	No. of Ministers.	*No. of Churches.*
Onondaga,	19	27
Cayuga,	15	26
Geneva,	14	21
Bath,	6	10
Ontario,	19	16
Niagara,	9	16
Total	82	116

Some of the ministers belonging to the Synod have the pastoral charge of Churches not yet connected with any Presbytery; and some have no pastoral charge. Twenty ministers and 1791 communicants have been added to the Synod, the last year.

STATE OF RELIGION.

From a free conversation had on the state of religion within our bounds, it appears, that, in all our Presbyteries, there is an increasing attention to religious concerns. Most of the congregations, belonging to the Presbytery of Cayuga, have been graciously visited; many sinners have been convinced, and hopefully made penitent and humble, and the professed friends of Christ have generally been revived and made to rejoice in the God of their salvation. In the congregation at Auburn, the work of divine grace has been extensive and glorious; 210 have already united themselves to the Church, and are rejoicing in the love and service of their Redeemer.

The congregation, at Ithica, has shared largely in divine quickening. The two congregations in Geneva have also been graciously visited, and God's children refreshed. In the Presbytery of Onondaga the riches of divine grace have also been displayed, during the last year. In the town of Camilus the Holy Spirit has been gloriously shed down, a church constituted, consisting of about 100 members. The congregation in Otisco has also experienced a plentiful effusion of the Spirit. At Salt Point, and in the villages of Orville and Liverpool, the riches of redeeming love have been experienced.

The congregations in Richmond and Geneseo, in Ontario Presbytery, and the congregation in Buffalo, in Niagara Presbytery, have been graciously visited, and the number of communicants very considerably enlarged.

During the last year, Sabbath Schools and Bible Classes have been instituted in many of our congregations, and have been productive of much good. Monthly concerts for prayer and weekly conferences have generally been observed.—These, with the stated female prayer meetings, observed in many of our congregations, with an increased disposition to remember the Sabbath day to keep it holy, and to attend on the stated and occasional preaching of the word, have gladdened the hearts and excited the exertions of the friends of Zion.

In view of these rich blessings of our God and King, the Synod take courage, and call upon themselves and brethren, to make exertions to advance the interest of the Redeemer's kingdom, in full confidence that the time has come for the most High to have mercy on his Zion.

The Synod are not insensible that "there remaineth yet very much land to be possessed."

The Name and Sabbaths of the Lord, are, by many within our bounds, greatly profaned; which with the intemperate, degrading use of ardent spirits, are abominations which call for deep repentance, speedy reformation, and the joint counteraction of all the friends of the Lord Jesus Christ.

The Synod thankfully recognize the good hand of God upon the Congregations within their bounds, and supplicate a continuation of the smiles of the Great Head of the Church, to render all his friends more faithful; to bring his enemies to bow to his authority, and to fill the world with the knowledge, love and praise of his name.

From the Religious Intelligencer.

ABDOOL MESSEEH.

We are persuaded that our readers, especially those who have perused the 1st Vol. are desirous to hear more respecting this interesting man. We hope, ere long, to be favored with farther accounts from him, as Mr. Corrie, his spiritual guide and father, has lately returned to India. In the mean time, we extract the following passage respecting Abdool, from the last Report of the Church Missionary Society.

An intelligent Officer, stationed at Agra, watches over the schools, and renders every assistance to the Native Church. He is in regular communication with the Corresponding Committee at Calcutta.

An Extract from one of his letters will enable the Society to judge of the difficulties which, at present, oppose the progress of the Gospel in this quarter.

Speaking of the little success which attends the exertions now making to rouse the Natives, he says,

"Whenever I converse with Abdool on the subject, he seems to suffer grief as unfeigned as mine; and though he labors effectually as a physician to the body, that, that alone engages the people to come to him, and little benefit is done to the soul. In the course of the last two months, viz. April and May, he cured 100 people, and many of them very difficult cases; yet none of them returned to the Kuttra to give thanks to God. Nay, not even one of them thought of thanking the man, who has thus been the instrument of Almighty goodness. When I tell you that I have reason to think that a great portion of his salary is expended in the purchase of medicines, you will not think it ill bestowed.

The mortality in the town has been great, since the beginning of May; and still rages with unabated violence. Abdool told me, that, in the course of one day during the last month, he observed sixteen corpses carried along the narrow street that passes by the Kuttra. 'I could not,' he observed, 'see these poor people, dying like dogs, without knowledge and without a Saviour, but with heartfelt grief.' My dear Sir, I know your heart will be moved, when you read this. You no doubt pray for us. Oh! continue to pray, that our labors may be effectual."

Yet there are encouraging indications of the power of that sacred leaven which is secretly working its way.

The inhabitants have given to Abdool the title of "Hukeem," or Physician, this circumstance, together with the gratuitous distribution of his medicines, attracted the attention and awakened the resentment of the principal native physician of the city, who is an aged man, and of considerable repute among the natives. He went to Abdool, and complained that he had, by unheard means, deprived him of his patients. Abdool answered, "I give medicine to the poor for the love of God: if you do the same doubtless you will have as many patients as you desire; but poor people cannot afford to pay a high price." The Hukeem then entered into discourse on the nature of the Christian Faith; and observed, that it was apparent to him, that no Mahomedan would be in existence in a few years, but all would be Christians; adding, as the foundation of his opinion, that he had overheard a conversation between two of his servants to this purport. One said, "These English are very wise people. They are fond of truth, and their religion is pure. Surely they are too wise to follow this religion of Jesus, if they were not convinced of its truth. Besides, this Religion of their's is so good, that I am sure it is right."

The friend, who communicates this information, adds:—

"Thus you see, my dear sir, that the Gospel has not been preached in vain in this place; and we have to lament that the love and fear of the world operate so powerfully against the voice of conscience as they evidently do.

The schools, which had considerably diminished in the number of scholars, have received under the care of the Officer before referred to.

Of the natives who made a profession of Christianity when Mr. Corrie left Asia, the Hukeem, a man frequently mentioned in the journals of Abdool Messeeh, has yielded to a high and unbroken spirit, and has apostatized from his profession. Molwee Mansoor, whose character had excited some uneasiness, seems to have been recovered to a circumspect conversation. Burruckut Ullah, there is reason to apprehend, is departed to his eternal rest: "He was a choice man," says Mr. Thomason; "lovely for his Christian meekness, and consistent in his behavior to the end." Other native Christians have fallen asleep in the Lord.

From the Christian Herald, (alias London Missionary Magazine.)

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

A letter of the Rev. Professor Leander Van Ess to the Society.

"To the venerable Society for promoting Christianity among the Jews.

"From the enclosed copies of three letters from a Jewish teacher, the venerable Society will perceive, that he has a strong desire to embrace Christianity, and that with him another Jew is ready to do the same. He has often attended divine service in my church; I have also spoken with and examined him, and found hitherto that he is sincere and true in

his profession. He is, for his station a pretty well educated man, to whom the Lord has given much light and knowledge of himself. The only impediment to his openly professing Christianity is, that this step would at once deprive him of his living, and of all means of maintaining himself; for he, as well as the other Jew, has not where to lay his head. His German style is tolerable, and he understands also the Hebrew; but not being acquainted with Latin, he desires to be enabled to study at some university; which example the other also desires to follow. I immediately applied to the University of Freiburg, but have received answer, that the most I could expect was a yearly stipend of sixty florins, a sum by no means sufficient. I entreat, therefore, the venerable Society for promoting Christianity among the Jews, to facilitate to these two Jews the execution of their pious designs, by granting them pecuniary assistance for some years, out of Christian charity and generosity, in order that they may obtain the accomplishment of their ardent desires, and be able to continue their studies without being exposed to extreme want. I shall be a conscientious steward of your charitable donations, and take care that they receive the supply of their necessities through a third equally conscientious hand. To save immortal souls, by leading them to Jesus, the sanctifier, the glorifier, without whom there is no salvation, is the most exalted reward: for this reward's sake, I appeal to the piety and Christian charity of the venerable Society, for the kind accomplishment of my earnest request. To have saved but one soul will be a most glorious reward on the great day of the harvest, before the throne of God and of the Lamb. Solemnly to receive these two Jews by baptism into the Christian Church, will be to me a most delightsome feast, and it might, by the blessing of God, be useful in some way or other to their brethren.

"To the above earnest request, I add one more, which is, that you will have the kindness to send me some copies of the New Testament, translated by your Society into the Hebrew, entitled, "*The New Covenant of Messiah*, together with the Reports of your Society. Mr. Luke Howard will gladly undertake the care of remitting these books to me.

"Let us pray with fervor, both in our love and in our exertions, 'Thy kingdom come!' Yes, and it does come with power, and the light penetrates mightily, and with an increasing spread through the darkness of Gentiles and Jews, and reproaches Christians for their lukewarmness in the faith and in love. With the deepest veneration.

"Your brother, united with you in Christ.

"VAN ESS.

"*Marburg, July* 28*th* 1818.

From the Religious Intelligencer.

The following lines were witten by Miss Philomela Thurston, who has since gone to Bombay with our Missionaries, and presented to Mrs Clarissa Smith, when leaving the place of her nativity, with her husband and the Rev. David M Smith, who is stationed as a minister of the gospel at Lewiston, on the Niagara frontier.

To Mrs. Clarissa Smith.

Friendship shall oft at evening hour,
When memory fondly mingles near,
Lend her mild and soothing power,
And mourn your absence with a tear.
Whene'er you think of those away,
Or when you bend the pious knee,
Or when your thoughts on pleasures stray,
O, then *dear* friend *remember me.*

Remember me whene'er you sigh,
Though its at midnight's silent hour
Remember me, and think that I
Return thy sigh and *feel* its power.
And *must* thou go, and *must* we part!
Yes, Heaven decrees, and I submit;
The sigh that rends in twain my heart,
Say Clarissa dost thou share in it?

From your sincere and affectionate friend,
PHILOMELA THURSTON.

Bedford, Sept. 6 1816.

AMERICAN PERIODICAL SERIES

TITLE Christian's Weekly Monitor
Dec. 27, 1814 (one page only);
[v.3, no.4, Nov. 1816] - v.4, no.10 (May 1818)

VOLUME NUMBER(S) DATE

PLACE OF PUBLICATION Sangerfield, N.Y.

PHOTOGRAPHED FROM ORIGINAL IN American Antiquarian Society

CONDITION ORIGINAL Poor - file incomplete

ORDER NUMBER 219

AMERICAN PERIODICAL SERIES

TITLE Civil and Religious Intelligencer.
[v.1, no.1] Nov. 18, 1816 - v.2, no.11, Sept. 13, 1817

VOLUME NUMBER(S) DATE

PLACE OF PUBLICATION Sangerfield, N.Y.

PHOTOGRAPHED FROM ORIGINAL IN American Antiquarian Society

CONDITION ORIGINAL Poor - file incomplete

ORDER NUMBER 229

UNIVERS
ANN ARBOR

"The End"